



The Letter of James
Bible Study Session 15
James 5:7-11
“Patience”

Study By
Lorin L Cranford

Greek NT

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον. 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. 9 μὴ στενάζετε, ἀδελφοί, κατ’ ἀλλήλων ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. 10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοῦς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου. 11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν ἰὼβ ἠκούσατε καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

**La Biblia
de las Américas**

7 Por tanto, hermanos, sed pacientes hasta la venida del Señor. Mirad cómo el labrador espera el fruto precioso de la tierra, siendo paciente en ello hasta que recibe la lluvia temprana y la tardía. 8 Sed también vosotros pacientes; fortaleced vuestros corazones, porque la venida del Señor está cerca. 9 Hermanos, no os quejéis unos contra otros, para que no seáis juzgados; mirad, el Juez está a las puertas. 10 Hermanos, tomad como ejemplo de paciencia y aflicción a los profetas que hablaron en el nombre del Señor. 11 Mirad que tenemos por bienaventurados a los que sufrieron. Habéis oído de la paciencia de Job, y habéis visto el resultado del proceder del Señor, que el Señor es muy compasivo, y misericordioso.

NRSV

7 Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. 8 You also must be patient. Strengthen your hearts, for the coming of the Lord is near. 9 Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! 10 As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord. 11 Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

NLT

7 Dear brothers and sisters, you must be patient as you wait for the Lord’s return. Consider the farmers who eagerly look for the rains in the fall and in the spring. They patiently wait for the precious harvest to ripen. 8 You, too, must be patient. And take courage, for the coming of the Lord is near. 9 Don’t grumble about each other, my brothers and sisters, or God will judge you. For look! The great Judge is coming. He is standing at the door! 10 For examples of patience in suffering, dear brothers and sisters, look at the prophets who spoke in the name of the Lord. 11 We give great honor to those who endure under suffering. Job is an example of a man who endured patiently. From his experience we see how the Lord’s plan finally ended in good, for he is full of tenderness and mercy.

The Study of the Text:¹

One of the greatest challenges to most of us is patience! A fast paced of living, an overly full daily schedule, way too many items on our Must Do List, far too many deadlines starring us in the face -- all of these and more push us into a mind-set of wanting everything done yesterday! When things don’t go well, we

¹With each study we will ask two basic questions. First, what was the most likely meaning that the first readers of this text understood? This is called the ‘historical meaning’ of the text. That must be determined, because it becomes the foundation for the second question, “What does the text mean to us today?” For any application meaning of the text for modern life to be valid it must grow out of the historical meaning of the text. Otherwise, the perceived meaning becomes false and easily leads to wrong belief.

become tense, our blood pressure goes up, and a slow boil begins down inside. All of this largely because we have difficulty getting a daily schedule to work right. For James' initial readers in the mid first century, the challenge to their patience was the horrific injustices being dumped on them by abusive wealthy land owners. Many non-Christians all around them were already exploding in impatience and joining the Zealot movement which was resorting to physical violence in order to take revenge on these perpetrators of injustice.

James sought to address this issue for his Christian readers. Even those in the Diaspora were not immune to the growing violence and danger back home in Palestine. Jewish unrest all across the Diaspora during the mid first century increasingly erupted into violence there as well. Growing calls would be heard weekly in the synagogues to support their Jewish brothers back home financially and with volunteers to fight against the Romans and the immoral wealthy Jews in cahoots with the Romans.

James saw a fundamental wrongness in this human reaction to injustice. Clearly it contradicted everything taught in scripture and by the Lord Himself. Thus in 5:7-11 he continues his appeal to those believers suffering abuse to trust in the justice of their holy God. In this part two of vv. 7-11 he makes a passionate appeal for them to be patient. We have much to learn here!

1. What did the text mean to the first readers?

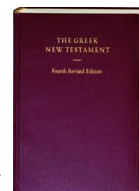
Background:

The background issues do play an important role in understanding this text better, particularly the literary aspects.

Historical Setting.

External History. During the long history of hand copying the Greek text of the New Testament, of the variations in wording that show up in the several thousand existing manuscripts only one was considered important enough to have an possible impact on Bible translation by the editors of *The Greek New Testament* (UBS 4th rev ed.). It is a variation of ἕως λάβῃ² πρόϊμον καὶ ὄφιμον in verse seven.² The two variations using either ὑετόν, **rain**, and / or καρπόν, **fruit**, are later scribal efforts to make clear what is already implicit in the text. The textual evidence overwhelmingly supports the adopted reading.³

All together some fifteen variations of wording surface in these verses and are recorded in the text apparatus of the *Novum Graece Testamentum* (27th rev. ed.).⁴ Again, upon careful examination



²{B} λάβῃ P74 B 048 945 1241 1739 2298 it^{ar,s} vg cop^{sa} arm geo // λάβῃ ὑετόν A Ψ 33 81 322 323 (436 1067 1409 ὑετόν λάβῃ) 1243 1292 1505 1611 1735 1852 2138 2344 2464 Byz [K L P] Lect vg^{mss} syr^{p,h} geo^{ms} slav // λάβῃ καρπόν κ² (κ* καρπόν τόν) 1175 it^{ff} syr^{hmg} (cop^{bo}) Faustus Cassiodorus

[Kurt Aland, Matthew Black, Carlo M. Martini et al., *The Greek New Testament*, Fourth Revised Edition (With Apparatus); *The Greek New Testament*, 4th Revised Edition (With Apparatus) (Deutsche Bibelgesellschaft; Stuttgart, 2000).]

³“The reading in the text is strongly supported by manuscripts of both the Alexandrian and the Western text-types. The words πρόϊμον καὶ ὄφιμον (early and late) refer to the early (autumn) and late (spring) rains in Palestine. Some manuscripts have the noun ὑετόν (rain), which is clearly a scribal addition which makes explicit what is implicit in the text. Some other manuscripts supply the noun καρπόν (fruit) as the object of the verb λάβῃ, which makes the farmer the subject of the verb, that is, ‘until he receives the fruit [supplied by] the early and late rains.’ Since a literal translation of the text may not be meaningful in many languages, it may be necessary to supply the noun ‘rain,’ apart from text-critical decisions” [Roger L. Omanson and Bruce Manning Metzger, *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger’s Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 479.]

⁴Jakobus 5,7

* αυτον K L 049. 322. 323 M (αὐτῷ is replaced with αὐτόν)

* οὔ 442 pc (either οὔ or ἄν is added after ἕως)

| αν κ P Ψ 69. 323. 614. 630. 1505 pm sy^{hmg}

| txt P⁷⁴ A B K L 048. 049. 33vid. 81. 945. 1241. 1739 pm sy^h

* υετον A P Ψ 33^{vid} M (t vg^{mss}) sy^{p,h} (ὑετόν or καρπόν is added after λάβῃ)

| καρπον κ(*) 398 pc (ff) sy^{hmg} bo; Cass

| txt P⁷⁴ B 048. (69). 945. 1241. 1739 pc vg sa

Jakobus 5,8

* ουν P⁷⁴ κ L pc vgms (either οὐν or δέ is added after μακροθυμήσατε)

| δε 61 pc

of the variations listed, it becomes clear that these changes made are efforts to make clearer the ideas expressed in the original wording. No shift of meaning is present in any of the variations.⁵

Thus we can exegete the adopted reading of this passage in full confidence of it being the original wording.

Internal History. One of the background issues that stands out in this passage is how James employs the examples for proving his points. He refers to farmers, prophets, and Job as examples of patience that should inspire believers to greater patience. Additionally in the entire document, the examples of Abraham (2:20-24), Rahab (2:25), and Elijah (5:17-18) surface beyond these three here. Abraham and Rahab are models of faith commitment, and Elijah is an example of faith obedience in praying. One additional example is that of the fellow examining his face in the mirror, but as a negative example (1:23-24). The three examples in our passage are models of patience, in a positive manner.

Quite interestingly, the farmer, ὁ γεωργός, is never used as an example for anything in the Old Testament, let alone to inspire patience.⁶ The use of Job as a model of patience requires something of a stretch when one reads the frequent complaining of Job about his situation in the book of Job. James alludes to his readers having been taught that Job was a model of patience. The precise source of this is unclear, since such a teaching does not surface in the Old Testament. Evidently it comes out of the Jewish background of James' readers from the synagogue teachings, but in the now existing Jewish literature from this era no such teaching emerges. Also the prophets seldom emerge in the later Jewish literature as models, and rarely, if ever, as examples of patience.

What James seems to do here is follow a larger ancient Jewish pattern of appealing to heroic examples out of the Hebrew scriptures to inspire some religious trait.⁷ Rarely in that literature, however, is any Old Tes-

* ημων 614. 630. 1505. 1852 al vg^{ms} sy^h sa (ἡμῶν is added after κυρίου)

Jakobus 5,9

* 2 3 1 κ M (the sequence of ἀδελφοί κατ' ἀλλήλων is changed)

| 2 3 K al

| txt B P Ψ 614. 630. 945. 1241. 1505. 1739 al lat sy^h (A 33. 81: αδ. μου)

Jakobus 5,10

* et εχετε A Ψ 33^{vid.} 623*. 2464 pc (λάβετε is either omitted or replaced with ἔχετε)

* αδ. μου τ. κ. (καλοκαγαθίας κ) κ M vg^{ms} (ἀδελφοί, τῆς κακοπαθίας is replaced with one of these alternatives)

| ανδρας τ. κ. 1505^{c vid.} 2495

| txt A B P Ψ 33. 614. 630. 945. 1241. 1505*. 1739 al (ff) vg^{st.ww} sy^h; Chr

*¹ A Ψ 33 M (ἐν is omitted)

| txt κ B P 69. 323. 614. 630. 945. 1241. 1505. 1739 al latt sy^h

* του 69. 323. 614. 945. 1241. 1505. 1739 al (τουῖ is added before κυρίου)

Jakobus 5,11

* υπομενοντας M (ὑπομείναντας is replaced with ὑπομέναντας)

| txt κ A B P Ψ 81. 630. 945. 1241. 1739 al latt sy co

* ελεος 322. 323. 945. 1241. 1739* pc (τέλος is replaced with ἔλεος)

*¹ ιδετε A B² L P Ψ 049. 33. 69. 81. 323. 630. 945. 1241. 1739. 2495 pm (εἶδετε is replaced by one of these alternatives)

| οιδατε 1729 pc

| txt κ B* K 614. 1505 pm co

*² πολυεσπλ- 1. (614). 630. 945. 1241. 1505. 1739^c al (πολύσπλαγχός is replaced by πολυεύσπλαγχός)

*² B (ὁ κύριος is omitted in some manuscripts)

| - M vg^{ms}

| txt κ A P Ψ 81. 614. 630. 945. 1505. 1739 al

[Eberhard Nestle, Erwin Nestle, Kurt Aland et al., *Novum Testamentum Graece*, 27. Aufl., rev. (Stuttgart: Deutsche Bibelstiftung, 1993), 596.]

⁵In contradiction of a lot of modern thinking, the ancient scribal copyists felt compelled to change the wording of the sacred text in order to more clearly communicate the ideas in the text. Most of the motivation to do this was driven by their viewing these texts as sacred scripture. The ideas were what were sacred and thus important, not the specific words.

⁶“In the LXX, the *geōrgos* is not used as a model for anything.” [Luke Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 314.]

⁷One helpful illustration of this strategy comes from *Ben Sirah* beginning in chapter forty four: “Let us now sing the praises of famous men, our ancestors in their generations” (44:1). This pattern in the Jewish wisdom tradition would have easily provided James with the idea of using heroic examples to make his point about patience. Familiarity with this tradition among James' Dias-

tament here a model of patience. Mostly these heroes are used to inspire obedience to the Torah. Additionally, Abraham, Moses, and this level of Hebrew hero are normally chosen in the literature for this purpose.

In following that general strategy, James finds in some of the 'lesser' heroes of the Old Testament inspiring examples.⁸ He adds to that the example of the farmer from contemporary life. The one common strand in all three examples is that the farmer, the prophets, and Job were all in situations far beyond their ability to control themselves. All they could actually do in coping was to trust in God to take care of them. Patience as μακροθυμέω, μακροθυμία, ὑπομένω, and ὑπομονή -- the four words that James uses here for patience -- underscores consistency in commitment to God more than a calm temperament. One can fuss, even with God, about his situation but if he remains consistent in his commitment to God through the difficulty he is a patient person. The admonition μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, in v. 9 to not grumble against one another puts some limits on this fussing. But this consistent commitment to God is the heart of James' examples here. Additionally, the two word groups for patience in this passage are not passive concepts at all. They are dynamic words stressing intentional commitment and constancy in that commitment.

Literary:

Genre: Beyond the pattern of general *paraenesis*, typical of this document, no traits of a distinctive sub-genre surface. The extensive use of inspiring examples -- three of the total of six in the entire document -- does stand out as distinctive. But it does not constitute a sub-genre. Such writing strategies do take on an identifiable genre in Hebrews 11, but the way of listing the heroes of the faith follows a distinct writing style, not found here in James.

Context: Here considerable difference of opinion surfaces among the commentators. It is signaled by the formatting of the text found in both the UBS 4th rev. ed. and the Nestle-Aland 27th rev. ed. Both insert an extra blank line after 5:6 and before 5:7 to indicate the editorial opinion that 5:7-20 constitutes a 'letter' closing of the document. Increasingly more recent commentators tend to follow this faulty line of reasoning, again in the mistaken compulsion to read James with Pauline glasses.⁹

Much more natural to the thought flow is to see a close connection of 5:7-11 with 5:1-6 that is explicitly signaled by the use of the conjunctory connector οὖν in verse seven. This connection is repeatedly affirmed by the basic thrust of the pericope as well as by the contents of vv. 7-11. Internally, the one place that causes some pause is the consistency of verse nine with the rest of the pericope. Martin Dibelius was an early commentator who raised objections to this.¹⁰ But his assumptions are highly questionable and few modern commentators pay much attention to his view. The role of verse nine inside vv. 7-11 can be explained clearly and naturally.

STRUCTURAL OUTLINE OF TEXT

Of James¹¹

pora Jewish Christian readers would have made what he did with his three examples here more persuasive.

⁸It could well also be that some of Jesus' teachings inspired James to use some examples to make his point about patience. Jesus' parable of the Sower in Mk. 4:26-29 somewhat points in this direction.

⁹One example of this mistaken reading is Ralph Martin in the WBC series who quotes Francis, F. O. "The Form and Function of the Opening and Closing Paragraphs of James and 1 John." *ZNW* 61 (1970) 110-26, as evidence for this. Having worked through this article many times over the past thirty plus years, I came to the conclusion long ago that Francis is completely mistaken in his conclusions and bases them on extremely questionable reasoning. His case for First John is less credible than the one attempted for James. He is one of the prime examples of those who cannot take off their Pauline glasses when reading the other 'letters' in the New Testament. He was an early pioneer in applying Form Critical methods to the epistolary materials in the New Testament, and wildly overstated his case. To Martin's credit he does acknowledge the close connection of 5:7-11 to 5:1-6 in his comments.

¹⁰"This verse is quite isolated,¹⁵ so there is no need to find some sort of connection between the warning not to 'rumble against one another' and the preceding saying. Moreover, suppositions regarding the occasion for this warning, such as the suggestion that it alludes to the opposition between poor and rich,¹⁶ would only be appropriate if this were a letter dealing with concrete situations. Therefore, the saying has reference to any grumbling against a neighbour no matter what the reason." [Martin Dibelius and Heinrich Greeven, *James: A Commentary on the Epistle of James*, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1976), 244.] One should note that the English translation in the Hermeneia series is translating the original German commentary in the eleventh revised edition dated in 1964 -- *Der Brief des Jakobus* in the *Kritisch-Exegetischer Kommentar über das Neue Testament* -- done originally in the early 1900s.

¹¹Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

PRAESCRIPTIO		1.1
BODY 1-194	1.2-5.20	
Facing Trials	1-15	1.2-12
God and Temptation	16-24	1.13-18
The Word and Piety	25-37	1.19-27
Faith and Partiality	38-55	2.1-13
Faith and Works	56-72	2.14-26
Controlling the Tongue	73-93	3.1-12
True and False Wisdom	94-102	3.13-18
Solving Divisions	103-133	4.1-10
Criticism	134-140	4.11-12
Leaving God Out	141-146	4.13-17
Danger in Wealth	147-161	5.1-6
Persevering under Trial	162-171	5.7-11
Swearing	172-174	5.12
Reaching Out to God	175-193	5.13-18
Reclaiming the Wayward	194	5.19-20

Structure:

The block diagram of the scripture text below in English represents a very literalistic English expression of the original language Greek text in order to preserve as far a possible the grammar structure of the Greek expression, rather than the grammar of the English translation which will always differ from the Greek at certain points.

162 ^{5.7} Therefore
be patient,
brothers,
until the coming of the Lord.

163 Behold,
the farmer awaits the precious fruit of the earth,
being patient for it,
until he receives the early and later rains.

164 ^{5.8} **You also be patient,**

165 --- **strengthen your hearts,**
because the coming of the Lord is near.

166 ^{5.9} **Stop complaining against one another,**
brothers,
lest you be judged;

 behold,

Statements indicate core thought expressions in the text as a basis for schematizing the rhetorical structure of the text. These are found in the Study Manual and also at the James Study internet site.

Central to correct understanding of the admonition is grasping the meaning of patience as defined by James here. The concept is communicated in these verses by the use of two word groups: the verb *Μακροθυμήσατε* (< *μακροθυμέω*) twice here along with the noun form *μακροθυμίας* (< *μακροθυμία*) in v. 10, and also the participle *ὑπομείναντας* (< *ὑπομένω*) in v. 11 and the noun *ὑπομονήν* (< *ὑπομονή*) in v. 11. These two sets of verbals and nouns are used by James pretty much interchangeably.¹² Meaning is always derived not just from the etymology but also from context. Here the three sets of examples -- farmers, prophets, and Job -- provide helpful insights into what James is trying to say. The central point of patience here is remaining calm in a unwavering commitment to God that is constant rather than spotty. It does not mean to never be distressed by negative circumstances, nor to speak out against them. James is talking about patience not as a human trait achievable through human effort. To the contrary, this patience is religious in nature and grows out of devoted commitment to God that stabilizes our devotion with calmness and constancy.

Unquestionably, these words were addressed initially to Christian laborers suffering injustices at the hands of the wealthy in the first century world. Patience emerges out of renewed hope for justice from the hands of a holy God who will hold to stern accounting these abusive wealthy landowners. It is modeled after the example of Jesus during His trial and crucifixion before Pilate. That day of ultimate accounting also includes these workers and their accountability to God for how they handled injustices thrown at them in this life.

Thus James begins with the aorist imperative verb *Μακροθυμήσατε*, *be patient*, which in this verb form is very intense and demanding. The temporal qualities of the verb, the prepositional phrase *ἕως τῆς παρουσίας τοῦ κυρίου*, *until the coming of the Lord*, stresses how long this patience is to last.¹³ The *παρουσία τοῦ κυρίου* clearly signals the return of Jesus as Judge of all humanity. Quite interestingly the term *παρουσία* means literally presence, which at first seems strange to refer to arrival. But when one begins to grasp the biblical concept of the presence of the Almighty the terminology makes perfect sense. The full presence of God, whenever manifested to people in the Bible as *Shechinah*, *רוח*, is utterly overpowering and signals a deity in absolute control and with unlimited power. Every living thing in the divine Presence bows in unquestioning total submission. In John 1:14-18, Jesus as the divine Logos is that *Shechinah* of God. Thus in His return at the end of time, that divine presence will be overpowering of all evil forces. Thus the second coming of Christ is *ἡ παρουσία τοῦ κυρίου*.

How long would it be before this return of Christ? James doesn't indicate, and the amount of time is irrelevant. I suspect from a variety of signals inside this document that he shared the conviction of most all of early Christianity that it would not be too long before this happened. But they knew well the words of Jesus recorded in Mark 13:32-33, "32 But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. 33 Beware, keep alert; for you do not know when the time will come." The patient waiting for God to address the abuses hurled against them was key to their being able to give a good accounting of themselves on that day as well.

James immediately turns to the example of the farmer to inspire and inform about patience: *ἰδοὺ ὁ*

¹²These are but two word sets among several others in the New Testament dealing with patience. In the Louw-Nida Greek lexicon see topics 25:167 - 25.178 "*Patience, Endurance, Perseverance.*"

25.167 μακροθυμία, ας f: a state of emotional calm in the face of provocation or misfortune and without complaint or irritation; **25.168 μακροθυμέω**³: (derivative of *μακροθυμία* 'patience,' 25.167) to demonstrate patience despite difficulties; **25.169 μακροθύμως**: (derivative of *μακροθυμία* 'patience,' 25.167) pertaining to being patient; **25.170 ἀνεξίκακος, ον**: pertaining to enduring difficulties without becoming angry or upset; **25.171 ἀνέχομαι**³; **ἀνοχή, ἥς** f: to be patient with, in the sense of enduring possible difficulty; **25.172 ἀνεκτός, ὄν**: pertaining to what can be borne or endured; **25.173 τροποφορέω**: to put up with someone or something, implying extensive patience; **25.174 ὑπομονή, ἥς** f: capacity to continue to bear up under difficult circumstances; **25.175 ὑπομένω**^d (derivative of *ὑπομονή* 'endurance,' 25.174); **ὑποφέρω**: to continue to bear up despite difficulty and suffering; **25.176 στέγω; φέρω**³: to put up with annoyance or difficulty; **25.177 βασιτάζω**^c: (similar in meaning to *ὑποφέρω* 'to endure,' 25.175, but probably somewhat more emphatic in meaning) to continue to bear up under unusually trying circumstances and difficulties; **25.178 καρτερέω**: to continue to persist in any undertaking or state.

[Johannes P. Louw and Eugene Albert Nida, vol. 1, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible Societies, 1996), 306-307.]

¹³"*παρουσία*: 'presence,' 'coming,' 'advent,' usually of persons, esp. visiting kings, in ancient literature. In the NT the term is used of Christ in his coming as universal Judge at the end of the age (cf. Matt 24:3, 27, 37, 39; 1 Cor 1:8; 15:23; 1 Thess 3:13; 4:15; 5:23; 2 Thess 2:1, 8; 2 Pet 1:16; 3:4; 1 John 2:28)." [Kurt A. Richardson, vol. 36, *James*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1997).]

γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον. *The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains.* His first example comes out of the very world where the abuses are taking place. He refers to ὁ γεωργὸς, the farmer, a different term from those used earlier in v. 4, τῶν ἐργατῶν and τῶν θερισάντων. In this earlier text his reference is to the day laborers working in the fields of the landowner. The term ὁ γεωργὸς most naturally designates either a farmer who owns the land or a tenant farmer who works the land.¹⁴ In all likelihood these day laborers had been the peasant farmers whose land had been stolen from them and now were forced to till the land as tenant farmers.¹⁵

James says the farmer ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, *awaits the precious fruit of the earth.* This is important. The farmer has prepared the field, sown the seed, and kept the weeds out during the growth cycle. In this process he is waiting for harvest day. Nothing he can do will speed up or slow down that day. It’s all in God’s hand as Creator and Sustainer of his world. In that waiting the farmer is μακροθυμῶν ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον, *being patient for it until he receives the early and later.* The ellipsis πρόϊμον καὶ ὄψιμον caused confusion among copyists as to whether James was talking about rains, ὑετόν, that came at the beginning of planting season in the fall and then before harvest season in early summer. Or, whether καρπὸν, *fruit*, should be understood implying the beginning to the end of harvest season in early summer. In the LXX the phrase πρόϊμον καὶ ὄψιμον is often used with ὑετόν to indicate the early and late rains for the growing of wheat and barley: Deut. 11:14, Jer. 5:24, Joel 2:23, Zech. 10:1 (LXX); cf. Jer. 3:3, Hos. 6:3. And this is the most likely reference intended by James here. The reference to rains, along with the verbs waiting and receiving collectively underscore a fundamental point among ancient Jewish farmers. The farmer had certain responsibilities to be done in order to receive a harvest from his crops, but first and foremost whether crops produced a harvest was in the hands of God to provide rains etc. that enabled harvest day to arrive. The devout Jewish farmer fully recognized that harvest day was beyond his control and completely dependent on God. Thus his challenge was to calmly wait for God to provide harvest day. Likewise the abused Jewish Christian farm laborer must calmly wait for God to provide ‘harvest day’ in addressing the abuses dumped on him by the unjust landowners.

In order to reinforce the admonition, in direct application of his illustration of the farmer, James repeats and enlarges it in verse eight: μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν, *You also must be patient. Strengthen your hearts, for the coming of the Lord is near.* “Just like the patient farmer, you also be patient,” (μακροθυμήσατε καὶ ὑμεῖς) James repeats in emphatic expression.

But he expands the admonition with an appositional encouragement that further defines patience: στηρίξατε τὰς καρδίας ὑμῶν, *strengthen your hearts.*¹⁶ Now James is not talking about an exercise program

¹⁴γεωργός, οὗ, ὁ gener. one who is occupied in agriculture or gardening

1. **one who owns a farm, farmer** (Hdt., Aristoph.+)
2 **Ti 2:6** (on association of γ. w. the teacher s. AHenrichs, ZPE 1, '67, 50–53); **Js 5:7.**

2. **one who does agricultural work on a contractual basis, vine-dresser, tenant farmer** (Pla., Theaet. p. 178d; Aelian, NA 7, 28; Gen 9:20) **Mt 21:33ff, 38, 40f; Mk 12:1f, 7, 9; Lk 20:9f, 14, 16** (ELohmeyer, ZST 18, '41, 243–59; wicked tenants; Biersel, ‘D. Sohn’ in den synoptischen Jesusworten 2 '64, 124–45); J 15:1 (God as γ. Herm. Wr. 9, 6; 14, 10; PGM 1:26 ἤκέ μοι ἀγαθὲ γεωργέ, Ἀγαθὸς Δαίμων). Goodsp., Probs. 111f ‘cultivator’.—B. 487. S. DELG s.v. γῆ and ἔργον. M-M.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 196.]

¹⁵One would need to remember the vast difference between being a tenant farmer, i.e., sharecropper, in today’s western societies over against the ancient world. In today’s world a small portion of the profits from working the land goes to the landowner at the agreed upon time of the year. In the ancient world the tenant farmer was fortunate if he could keep a small portion of the profits at the end of the harvest season.

¹⁶“*strengthen your hearts*: The verb *stērizēin* with a direct object means to ‘set firmly’ or ‘establish’ first of all in the physical sense (LXX Gen 28:12; Luke 16:26; I Clem. 33:3). It is used for ‘strengthening’ the self through the ingestion of food (Gen 27:37). Figuratively, it is used for ‘strengthening one’s hands’ (Exod 17:12) or ‘strengthening’ others in their commitment (see Luke 22:32; Acts 18:23; Rom 1:11; 16:25; 1 Thess 3:2; 2 Thess 2:17; 3:3). In the prophetic literature, the ‘setting of the face’ denotes steadfastness of purpose (Amos 9:4; Jer 3:12; 21:10; 24:6; Ezek 6:2; 13:17; 14:8), a meaning carried over in Luke 9:51. But James’ language evokes a Septuagintal idiom, ‘strengthening the heart,’ which, depending on context, can mean to gain physical strength, as for a journey (Judg 19:5, 8; Ps 103:15), or courage that comes from trust in the Lord (Ps 111:8), or firmness of intention (Sir 6:37; 22:16; see also 1 Thess 3:13). It is undoubtedly one of these latter two meanings James intends. He does not want his readers to remain simply passive in their waiting (Vouga, 133); they are to focus themselves: ‘... make your courage and purpose firm’ (Ropes, 297;

or taking medicines to make the heart muscle stronger! James likes to play with the figurative meaning of the word for heart, καρδιά, in this document. Our hearts can be deceived, ἀπατῶν, (1:26). They can be the place holding selfish ambition, ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν (3:14). Our hearts need to be purified, ἀγνίστατε καρδίας (4:8). They can be fattened up for a day of slaughter, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς (5:5). They need to be strengthened, 5:8. When one remembers that the ancient figurative meaning of καρδιά was the interior part of us that made decisions, rather than felt emotions (as in modern western usage), to strengthen one's heart is simple to intensify one's resolve to trust God and to obey Him. Coping with injustices unquestionably requires high level resolve to not seek personal vengeance and to turn everything over to God. This resolve is an essential part of the patience James is describing.

The reason or basis upon which this resolve is to be built is ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. Here James echoes a relatively common expression in the New Testament reflecting an expectation of a return of Jesus in the near future.¹⁷ This means the Day of reckoning and accountability, both for the abusive rich and for the abused worker. The expectation of that day should motivate both hope and commitment to be fully prepared to give a good accounting of how one has handled the injustices thrown at him.

From our perspective today, nearly two thousand years later and without the coming of the Lord having taken place yet, how should we respond to such declarations? The tendency is toward diminish emphasis upon this spiritual reality. And for some skepticism about even its happening sets in. Were the NT writers mistaken in their expectation? In one sense, yes they were wrong. But in another sense no they were right on target. Just a few years after James expressed this expectation, Peter in Second Peter 3:1-13 will address a similar decline in interest about the second coming of Christ.¹⁸ The bottom line spiritually is that this event

see Cantinat, 235). Note the similarity to the call for 'purity of heart' in 4:8. These exhortations stand in contrast to the 'deception/indulgence of the heart' in 1:26 and the 'stuffing of the heart' in 5:5." [Luke Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 315.]

¹⁷"That James does not expect the period to be long is clear when he says the parousia of the Lord (cf. 5:7) is near (ἤγγικεν). While famous for its use with the kingdom of God in the synoptics, e.g. Mk. 1:15, ἤγγικεν is used several times of the parousia (Rom. 13:12; Heb. 10:25; 1 Pet. 4:7). The tension of 5:1-6 is taken up again; the day is virtually upon them; the finish line is just ahead: the important point is not to give up now and lose all that for which one has already suffered." [Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1982), 184.]

¹⁸**Peter 3:1-13.** NRSV. 3 This is now, beloved, the second letter I am writing to you; in them I am trying to arouse your sincere intention by reminding you 2 that you should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Savior spoken through your apostles. 3 First of all you must understand this, that in the last days scoffers will come, scoffing and indulging their own lusts 4 and saying, "Where is the promise of his coming? For ever since our ancestors died, all things continue as they were from the beginning of creation!" 5 They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water, 6 through which the world of that time was deluged with water and perished. 7 But by the same word the present heavens and earth have been reserved for fire, being kept until the day of judgment and destruction of the godless.

8 But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. 9 The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.

11 Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, 12 waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? 13 But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν [ἐν] ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι 4 καὶ λέγοντες· ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. 5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὧν ὁ τότε κόσμος ὕδατι κατακλύσθεις ἀπόλετο· 7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

could take place at any moment, and will happen completely unexpectedly as the image of a thief conveys. The point is not advance knowledge of the date and time! Rather, it is a matter of continuing readiness for it to happen. Believers of every age must live in the awareness of the possibility of its happening in their life time and thus always be prepared for it to take place.

b) Stop complaining against one another, v. 9

9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

9 Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors!

The second point made by James comes naturally out of the stress of injustice and abuse. Frustration and anger at such things builds and demands expression. The natural target of expression, the abusers, are too dangerous for our anger to burst out at them. So safer targets are automatically chosen for us to unload on. Fellow members of the Christian community who are not supposed to strike back become one of those safer targets. Add to that the normal sparks of daily interaction with others, even those we love, and something minor quickly escalates into something major. Although a few older commentators decry this 'psychological' interpretation, life experience validates it strongly.¹⁹

Here the present imperative of prohibition is the verb expression: μὴ στενάζετε. This kind of admonition demands the cessation of an action already taking place, and thus is best translated: *stop grumbling*....²⁰ The idea of στενάζω here is expressing discontent through complaining.²¹ The κατ' ἀλλήλων specifies that this complaining was being done inside the community of believers. In frustration over injustices by abusive employers believers were then 'knit-picking' one another over minor issues inside the congregation. James demands that such nonsense stop immediately.

The warning attached to the demand is ἵνα μὴ κριθῆτε, *lest you be judged*. This is then reinforced with the larger warning: ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν, *note: the Judge stands just outside the door*. The first warning, ἵνα μὴ κριθῆτε, resembles closely the words of Jesus in Matt. 7:1, and also are consistent with the

10 Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἧ ὁ οὐρανοὶ ῥοιζήδον παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται. 11 Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται. 13 καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

^{19c4}In the context of a community under pressure and the impulses of ἐπιθυμία/ἡδονή as they wait for the parousia, it is not surprising that James finds it necessary to warn against disunity in the community. While Dibelius, 244, feels this verse is totally separate from its context which the new address, ἀδελφοί, may indicate, surely the redactor put it here precisely because he felt it interpreted this context." [Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1982), 184.]

²⁰An alternative understanding of the present imperative of prohibition verb function used here is to demand that the verb action not be allowed to become a pattern of action. But this meaning occurs when the verb is a part of a proverbial or axiomatic saying and not addressing some specific historical setting. This is not the way μὴ στενάζετε is being used here. James is addressing a specific problem he believes exists among his readers. Thus 'stop complaining' is the better translation.

²¹στενάζω fut. στενάξω; 1 aor. ἐστέναξα (Trag., Demosth. et al.; Sb 2134, 14; LXX; pseudepigr.; Philo)

1. to express oneself involuntarily in the face of an undesirable circumstance, sigh, groan (Herm. Wr. in Stob. I 395, 5 W.=474, 22 Sc.) **2 Cor 5:2** (ἐν τούτῳ=in this earthly body), **4; Hb 13:17**; MPol 2:2; Hv 3, 9, 6; GJs 22:3; AcPI Ha 2, 18. MPol 9:2; στ. ἐν ἑαυτῷ sigh to oneself **Ro 8:23** (cp. Lycophron 1462f στ. ἐν καρδίᾳ).—In connection w. a healing, prob. as an expr. of power ready to act **Mk 7:34** (cp. PGM 13, 945).

2. to express discontent, complain, fig. ext. of 1: στ. κατά τινος groan against, complain of someone **Js 5:9**.—B. 1131. DELG s.v. στένω. M-M. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 942.]

Side note: For those wondering how is a specific meaning determined for a Greek word when multiple meanings exist for the word. The key to always follow closely in the Greek lexicons is what modifies the word, especially verbs. For a verb, it is being used with or without a direct object? That is, a transitive or intransitive verb? This can have a significant impact on meaning. Especially with intransitive verbs what adverbs or adverbial preposition phrases are attached? Many Greek verbs take on specialized meaning when specific adverbs or prepositional phrases are attached. That is the case here. The attaching of κατ' ἀλλήλων, *against one another*, shifts the verb meaning to a interactive verbal expression, thus the English word 'complain' gets the closest to this idea.

previous references to divine judgment in James.²² The sense of ἵνα μὴ κριθῆτε here and ἵνα μὴ κριθῆτε in Mt. 7:1 is not that if we don't complain or judge, God won't judge us. Unquestionably the uniform witness of the New Testament is that every person -- believer and non-believer -- will face God in judgment on the last day. Instead, the sense of this warning ἵνα μὴ κριθῆτε is that unless we stop our negative activity, God will judge us negatively for it.

The larger warning of the image of the Judge standing just outside the door plays a double meaning. First, the Judge is close by and thus hears every complaint we utter and records it for His judgment. Second, by being just outside the door He is close by and could come through the door at any moment, when we least expect it.²³ This is James' 'thief in the night' concept parallel to that of both Paul and Jesus. Jesus' teaching in Mark 13:28-29 is an important parallel with the Lord's lesson of the fig tree.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

28 From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates.

The human tendency under heavy pressure is to seek a 'pop off' valve somewhere. With the injustices piling up on the abused Christian workers the inclination to 'left off steam' grew as well. But in that kind of dangerous situation one had to be very careful where he unloaded his frustration. One dared not unload it against the abusing landowners, for they could and very readily would have you executed for it. The local market place wasn't a safe place either, and could produce the same consequence from these same wealthy people. That left family, and spiritual family, as relatively safe places to 'unload.' But James will not tolerate this inside the community of faith. Thus his call to patient endurance of the abuses includes a stern warning to not abuse one's spiritual brothers and sisters by dumping on them. The coming of the Lord means strict accountability of the worker before God as well as the doom of the wealthy.

c) Follow the heroic examples of patience, vv. 10-11

10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου. 11 ἰδοὺ μακαρίζομεν τοὺς ὑπομεινάντας· τὴν ὑπομονὴν ἴωβ ἠκούσατε καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων.

10 As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord. 11 Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

In a further elaboration of his call to patient endurance, James turns now to a pair of biblical examples that should inspire his Christian readers to steadfast commitment to the Lord.

First, the Old Testament prophets are urged as an ὑπόδειγμα λάβετε . . . τῆς κακοπαθίας καὶ τῆς μακροθυμίας, *an example of suffering evil and of endurance*. The idea of ὑπόδειγμα is that of a pattern or a model to be imitated.²⁴ Note that in the original Greek, but not usually in the translations, the word ὑπόδειγμα stands

²²The sanction resembles those in 2:12-13; 3:1; 4:11-12; and 5:12. The 'law of freedom,' which is also the 'law of love,' is the measure by which they are to act and by which they are to be measured. The phrasing, in fact, resembles that in Matt 7:1: *mē krinete hina mē krithēte* ("do not judge so that you are not judged")

[Luke Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 317.]

²³One should note that this image of God as Judge standing outside the door is very different from the famous image of Christ outside the door in Rev. 3:21, There Jesus is no longer welcome inside the church at Laodicea, but desires to come in and fellowship with its members. Unfortunately this verse has been individualized by modern western culture to falsely allude to Christ standing outside the 'door of the heart' of unbelievers wanting to bring salvation to the individual.

²⁴**ὑπόδειγμα, ατος, τό** (s. ὑποδείκνυμι; rejected by the Atticists in favor of παράδειγμα [Lob. on Phryn. p. 12]. It is found in X., Equ. 2, 2, b and Philo Mech. 69, 10, then fr. Polyb. on [exx. fr. lit. in FBleek, Hb II/1, 1836, 555]; Vett. Val.; IPriene 117, 57 [I B.C.]; OGI 383, 218; BGU 1141, 43 [I B.C.]; PFay 122, 16; LXX; EpArist 143; Philo, Joseph.)

1. an example of behavior used for purposes of moral instruction, example, model, pattern (schol. on Nicander, Ther. 382=example; Polyb. 3, 17, 8; Sir 44:16) in a good sense as someth. that does or should spur one on to imitate it 1 Cl 5:1ab (τὰ γενναῖα ὑποδείγματα); 6:1 (ὑπόδειγμα κάλλιστον.—Jos., Bell. 6, 103 καλὸν ὑπόδειγμα; Philo, Res. Div. Her. 256); 46:1; 55:1; 63:1. ὑπόδειγμα ἔδωκα ὑμῖν (cp. 2 Macc 6:28) **J 13:15**. W. gen. of thing (Sir 44:16; 2 Macc 6:31) **Js 5:10**.—In ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέση τῆς ἀπειθείας **Hb 4:11**, ὑπόδειγμα refers not to an example of disobedience (as BGU 747 II, 13f [139 A.D.]

at the very beginning of the sentence as the most emphasized aspect; literally, *an example take, brothers, of the suffering of evil and of endurance the prophets who spoke in the name of the Lord*. Also, prophets comes at the end of the sentence, which is the other place of high emphasis in an ancient Greek sentence. James vigorously calls upon his readers to consider closely, λάβετε, these prophets as worthy of imitation.

What do they inspire us to do? In standard Greek expression James tells us: τῆς κακοπαθίας καὶ τῆς μακροθυμίας, *of suffering evil and endurance*. The sense of the construction is clearly of enduring while suffering evil.²⁵ Within the scope of κακοπαθία were the abuses these Christian workers were experiencing.²⁶ These examples who both suffered evil and at the same time remained faithful to God become inspiring examples.

These who become examples are identified generally as τοὺς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου, *the prophets who spoke in the name of the Lord*.²⁷ The sign of a true prophet was his suffering abuse from

ὑπόδειγμα τῆς ἀπειθείας), but to an example of falling into destruction as a result of disobedience.—A warning example (Cornutus 27 p. 51, 16; Vi. Aesopi W c. 95 πρὸς ὑπόδειγμα—as a warning example; Jos., Bell. 2, 397) Sodom and Gomorrah are ὑπόδειγμα μελλόντων ἀσεβεῖν for the godless people of the future **2 Pt 2:6** (εἰς τὸ δεῖγμα P72). Of Judas μέγα ... ἀσεβείας ὑπόδειγμα a striking example of impiety Papias (3:2).

2. an indication of someth. that appears at a subsequent time, outline, sketch, symbol ὑπόδειγμα καὶ σκιά **Hb 8:5; 9:23** (Ezk 42:15; s. ELee, NTS 8, '61/62, 167–69: 'suggestion'; LHurst, JTS 34, '83, 156–68).—PKatz, Biblica 33, '52, 525.—DELG s.v. δεικνυμι. M-M. TW. Spicq.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1037.]

²⁵“They are to ‘receive an example’ (ὑπόδειγμα: positive example, Sir. 44:16; 2 Macc. 6:28, 31; 4 Macc. 17:23; Jn. 13:15; 1 Clem. 5:1; 6:1; 46:1; 63:1; Jos. War 6:103; Philo Rer. Div. Her. 256; negative example, Heb. 4:11; 2 Pet. 2:6) from the suffering (κακοπάθεια, NT hapax legomenon, but in LXX Mal. 1:13; 2 Macc. 2:26, 27; 4 Macc. 9:8 with ὑπομονή; cf. κακοποθέω, 2 Tim. 2:9; 4:5) and the endurance of the prophets. The first term is more passive; namely the prophets did in fact suffer, while the second is more active; i.e. in the situation of suffering they endured. Together the words form a hendiadys (examples in BDF §442[16]; cf. Björck, 1–4), i.e. the endurance of the prophets under suffering or ‘patience in the midst of affliction’ (Björck), for it is not the suffering which forms the example but the fact that those who suffered did in fact endure patiently. In giving such an example the author is referring to well-known stories of the worthies of the OT and Hasmonean periods that his readers had probably heard from childhood (cf. ἠκούσατε in 5:11). Such narratives were frequently used to exemplify both virtues and vices and their results. A little reflection would show them they were following in great footsteps.” [Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1982), 185–86.]

²⁶κακοπαθία, ας, ἡ (this spelling in ins since III B.C.; also BGU 1209, 7 [23 B.C.]; alternate sp. in mss. κακοπάθεια [s. W-S. §5, 13c, p. 44f; B-D-F §23; s. prec. entry]) suffering. Both in the pass. sense as **suffering**, misfortune, misery that come to a person (Thu. 7, 77, 1 al.; Mal 1:13; 2 Macc 2:26f; EpArist 208; Philo, De Jos. 223; Ath., R. 18 p. 71, 10; R. 22, p. 75, 19), as well as in the active mng. suffering that a person endures, a strenuous effort that one makes, or perseverance that one practices (Polyb. 3, 42, 9; 4, 8, 3; Plut., Numa 3, 5; Vett. Val. 277, 16; 4 Macc 9:8; EpArist 92; 259. The ins since OGI 244, 12 [III B.C.], s. the editor’s note. Also the pap [BGU] mentioned above; s. Dssm., NB 91f [BS 263f]; Thieme 29). The latter mng. is apparently the preferred one in later times, and is therefore to be accepted in **Js 5:10** (v.l. καλοκαγαθίας), where it has the further advantage of fitting better into the context. Differently GBjörck, ConNeot 4, '40, 3, who takes κ. w. μακροθ. as hendiadys.—DELG s.v. κακός, πάσχω 2. M-M. TW. Spicq.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 500–01.]

²⁷“Some MSS add andras to make ‘men who were prophets.’ Speaking in the name of the Lord is biblical idiom for speaking as a prophet in behalf of Yahweh and with the authority of Yahweh (see LXX 2 Kgs 2:24; 5:11), therefore, a sign of being a ‘prophet of Yahweh’ (see 1 Kgs 18:32; 1 Chr 21:19; Ezek 5:1; Jer 44:17; Dan 9:6). Yet false prophets could also claim to ‘speak in the name of the Lord’ (2 Chr 33:18; Zech 13:3; Jer 14:14–15; 20:6; 34:14–15), making it necessary to devise ways of distinguishing the true from the false prophet. An a posteriori method was proposed by Deut 18:15–22: if something a prophet predicted did not come true, then one knew that the prophecy was not spoken in the name of the Lord. The phrase here in James reflects the development of another kind of norm: like Jeremiah, whose struggle with false prophets of good cheer spoken in ‘the name of the Lord’ was most intense, the true prophets came to be perceived as those who suffered hardship, especially that of not being heard and of being rejected by those to whom they spoke. This tradition is rooted in the careers of the prophets Jeremiah and Ezekiel, is continued explicitly in figures such as Daniel (see Dan 9:6; 2 Chr 36:16), is carried forward in such apocalyptic productions as *The Martyrdom and Ascension of Isaiah*, and is found extensively displayed in the NT (Matt 5:12; 23:34–37; Luke 6:23; 11:49–51; 13:33; 24:25; Acts 7:52; Heb 11:32–38; 1 Thess 2:15). James’ use of such language continues the separation between ‘friendship with the world’ and ‘friendship with God,’ by reaffirming this community’s tradition as one of being gathered ‘in the name of the Lord’ (5:14) and as being persecuted by the rich who ‘blaspheme the noble name invoked over them’ (2:7). The very experience of such persecution helps solidify the community’s sense of being in the line of the true prophets who also so suffered (see esp. Luke 6:23, 26).” [Luke

ungodly people who rejected his message. Even though false prophets could claim to speak in behalf of God, the true ones paid a heavy price for their faithfulness to God's bidding to deliver His message. Jeremiah and Ezekiel loom large in the Old Testament as exhibiting this pattern of suffering for their preaching.

James' appeal to the prophets follows the pattern of Jesus' warning of His disciples to expect to suffer because of their commitment to Him (Matt. 5:10-12):²⁸

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ. 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

10 Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Faithfulness in commitment to God will inevitably bring opposition. The Old Testament prophets by the beginning of the Christian era were frequently cited as examples of this.

The other inspiring example of endurance is Job (in verse eleven): ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν ἰὼβ ἤκούσατε καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων. The prophets as a group inspire; Job as an individual inspires.

James introduces Job with a strong point affirming the importance of endurance, now labeled ὑπομονή, **steadfastness**. The shift from μακροθυμέω / μακροθυμία in verses 7-10 to ὑπομένω / ὑπομονή in verse 11 has more to do with dominant terms used in the LXX in regard to Job than anything else.²⁹ The meaning remains essentially the same.

God fearing people 'call blessed' μακαρίζομεν³⁰ those who endure hardship, τοὺς ὑπομείναντας. The use of ἰδοὺ, **indeed**, at the beginning heightens emphasis on this declaration. James evokes here a common consent of those who are devoted to God in recognizing the divine blessing of God upon such individuals.

Then he signals a prior familiarity, ἤκούσατε καὶ, of his readers with the τὴν ὑπομονὴν ἰὼβ, **the endur-**

Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 318-19.]

²⁸One should not overlook Luke's creative way of setting up this teaching of Jesus in his version of the Sermon (Lk. 6:22-23 = μακάριοι; 26 = οὐαὶ, the parallel reversal):

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· 23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν.

22 Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. 23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

26 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίησαν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

26 Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

²⁹"The frequent occurrence of ὑπομονή in this book [of Job] is no accident (verb, 13 times, noun once). Eight different Heb. words are rendered by ὑπομονή, so that the thought of standing firm is obviously stronger than in the Heb. (e.g., in the rendering of עָמַד, → supra). Man's own power is not strong enough for perseverance, 6:11. It is not possible for man, especially for the ungodly, to stand against God (9:4; 15:31; 22:21). God Himself shatters purely human hope and expectation, 14:19. Job waits his whole life for God to intervene, 14:14; 17:13. God Himself finally reminds Job that none can stand against Him, 41:3." [*Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich, electronic ed. (Grand Rapids, MI: Eerdmans, 1964-), 4:584-85.]

³⁰**μακαρίζω** Att. fut. μακαριῶ; 1 aor. ἐμακάρισα; fut. pass. μακαρισθήσομαι 4 Macc 16:9 (μάκαρ 'blest', s. two next entries; Hom. et al.; Vett. Val. 88, 25; LXX; Philo, Exs. 152; Joseph.) **to call or consider someone especially favored, call/consider blessed, happy, fortunate** τινά someone (Hippocr., Ep. 17; Ieph Ia, 11, 17f; Diod S 13, 58, 2; Chariton 5, 8, 3; Appian, Bell. Civ. 4, 114 §476; Gen 30:13; Sir 11:28; Jos., Bell. 7, 356; τὸ μακαρίζεσθαι μὲν τοὺς πτωχοὺς ὑπὸ τοῦ Ἰησοῦ Orig., C. Cels. 6, 16, 30, w. εὐφημέω 8, 57, 27; Did., Gen 72, 1; 149, 27) or τὶ someth. (Herodian 5, 1, 5; Jos., C. Ap. 2, 135) **Lk 1:48** (cp. 4Q434 II-III); Ieph 5:1; GJs 12:2. τοὺς ὑπομείναντας those who showed endurance **Js 5:11**. ἐαυτόν oneself Hs 9, 28, 6; AcPl Ha 6, 7. τὴν τελείαν γνώσιν 1 Cl 1:2. τὴν εἰς θεὸν αὐτοῦ γνώμην his (the bishop's) attitude toward God IPhld 1:2. Perh. abs. (X., Mem. 1, 6, 9) Dg 10:8.—New Docs 4, 39. DELG s.v. μάκαρ. M-M. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 610.]

ance of Job. Where had they heard about this? Most likely from their Jewish religious heritage, since this was seen to be a common story among both Jews and Christians.³¹ But the documented evidence available to us pointing this direction is rather scarce.³² The one dramatic exception to this is the pseudopigraphic *Testament of Job*, which provides interesting reading as well as an introduction into the free use of myth and legend in many ancient writings within the Jewish - Christian tradition.³³

But from James' statement τὴν ὑπομονὴν ἰὼβ has come 'the patience of Job' as a term in the English language. As a casual reading of the canonical book of Job will clearly suggest, the label 'patience' for Job's ὑπομονή may not be the best translation. Viewed in modern terms Job doesn't seem very patient through most of the book. But the core idea of ὑπομονή is steadfast endurance. And this trait does shine through clearly in all of the temptations put to Job to 'curse God and die.' He consistently refused to abandon his commitment to God and remained faithful to Him throughout his ordeal. It is this quality that led to him being called blessed, μακαρίζομεν.

James recognizes this aspect and chooses to focus on the outcome of Job's ordeal: καὶ τὸ τέλος

³¹“The story of Job was a favorite in Jewish and Christian circles, so it is not in the least surprising that Job was often used as an example (e.g. Ezk. 14:14, 20; Test. Job; 1 Clem. 17; Clem. Alex. Strom. 2.103–104).” [Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1982), 187.]

Note **Ezekiel 14:12-14, 20**: 12 The word of the Lord came to me: 13 Mortal, when a land sins against me by acting faithlessly, and I stretch out my hand against it, and break its staff of bread and send famine upon it, and cut off from it human beings and animals, 14 even if Noah, Daniel, and **Job**, these three, were in it, they would save only their own lives by their righteousness, says the Lord God.... 20 even if Noah, Daniel, and **Job** were in it, as I live, says the Lord God, they would save neither son nor daughter; they would save only their own lives by their righteousness.

Interestingly the three heroic figures of Noah, Daniel, and Job are known for their righteousness, which implies steadfast commitment to God in the Hebrew concept.

³²“*you have heard about the endurance of Job*: The first striking thing about this statement is the implied position of Job among the prophets. Job is designated as a ‘righteous man’ together with Noah and Daniel in Ezek 14:14, but he does not appear as one of the prophets. Second, what does James mean by ‘you have heard’? Does he mean from the reading of Scripture? This is not likely, since the portrayal of Job in the canonical book is scarcely that of the ‘patient Job’ presumed here. Perhaps James is referring to apocryphal traditions transmitted in assemblies such as the synagogue (Marty, 197; Ropes, 299)? Such traditions might have been based on the prose framing of the dialogues in the canonical Job (1:20–21; 2:9–10; 42:7–12). But the complaining Job of the dialogues does not seem to fit this picture (Cantinat, 239). In the LXX, the noun *hypomonē* occurs only once, and that is in reference to the destruction of endurance (Job 14:19)! The verb *hypomenein* occurs 14 times. In 8 of these instances, it translates 6 different verbs in the Hebrew MT (see 3:9; 6:11; 8:15; 14:14; 17:13; 20:26; 32:4; 32:16). Oddly, none of these uses pertains to Job’s endurance. Five occurrences of the verb appear only in the LXX (7:3; 9:14; 15:31; 22:21; 33:5), and 3 of these are applied to Job himself (7:3; 22:21; 33:5). It can be said, therefore, that the LXX increases the perception of Job as ‘enduring’ but not very extensively. Nor is Job’s patience celebrated in the rabbinic tradition, where his hospitality receives most attention (see Tanchuma 29:4; Aboth de Rabbi Nathan 1:7), or in the early Christian literature, where his faith is celebrated (1 Clem. 17:3–4; 2 Clem. 6:8). It would seem that James has considerable responsibility for shaping the perception of ‘endurance/patience’ as the most memorable feature of Job. *James’ emphasis, however, is emphatically shared by the Testament of Job, probably a Jewish composition roughly within the same period of James and loosely based on the LXX version of the canonical writing* (Spittler, “Testament of Job” 829–38”). Job is a man of hospitality (9:1–13:6) but is, above all, one whose patience has remained steadfast (1:5; see Haas, “Job’s Perseverance,” 117–54). Throughout his trials, he endures (26:4–5), and he declares that *makrothymia* is above everything (27:6–7)! Furthermore, he confounds his accusers, who are astonished at his degradation, by pointing to the heavenly wealth that he has (34:4; 36:3; compare James 1:12). Whatever the date of the Testament of Job, or any possible dependence between these compositions, its understanding of Job is remarkably similar to that sketched here so briefly by James (Davids, 187). It is all the more puzzling, therefore, that in his discussion of this theme in T. Job, Haas (“Job’s Perseverance”) does not make the connection.” [Luke Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 319–20.]

³³“The Testament of Job resembles the form and purpose of the better-known Testaments of the Twelve Patriarchs. It is slightly shorter than Paul’s Letter to the Romans, and commends the virtue of endurance (or patience: *hypomonē*) based on the biblical character, Job. It is not equal to the literary and philosophic grandeur of the canonical book of Job but is prosaic and at times humorous.

“A Prologue (ch. 1) gives the title and setting. An Epilogue (chs. 51–53) describes Job’s death, soul ascent, and burial. The main body of the Testament (chs. 2–50) falls into four literary divisions: Job relates in turn to a revealing angel (chs. 2–5), to Satan (chs. 6–27), to the three kings (chs. 28–45), and to his three daughters (chs. 46–50). The bulk of the testament (1:4–45:4), embracing the first three of the four sections, is Job’s first-person account of the cause and consequences of his sickness.”

[R. P. Spittler, “Testament of Job: A New Translation and Introduction” In vol. 1, *The Old Testament Pseudepigrapha: Volume 1* (New York; London: Yale University Press, 1983), 829.]

κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων. Grammatically τὸ τέλος κυρίου εἶδετε, [you see the Lord's goal](#), is then defined by the appositional ὅτι-clause: [πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων, that the Lord is compassionate and merciful](#).³⁴ God's reward of Job at the end of his ordeal, described in Job 42:12-17, illustrates not material reward for spiritual faithfulness, but illustrates the massive outpouring of God's blessings upon the faithful person. Both the book of Job, and especially James, focus on who God is and what He does for His faithful servants as expressions of divine mercy and compassion. Not on what the servants get. That can vary substantially for situation to situation, as certainly would have been the case for the abused Christian workers being addressed by these words. There absolutely was no intention by James to suggest to these peasant workers that being faithful to God would result in God making them materially rich. What James did seek to affirm was that their faithfulness paralleling that of Job would expose them to the same compassionate and merciful God that Job encountered in his ordeal of suffering.

The two qualities of God stressed here need some explanation: **πολὺσπλαγχνός** ἐστὶν ὁ κύριος καὶ **οἰκτίρμων**. πολὺσπλαγχνός literally means 'big gut' and literally says that God has a big gut. The derived figurative meaning, which is intended, here comes from the ancient world locating the physical source of feelings in the intestine of a person. Thus the πολὺσπλαγχνός person was one who was very sensitive toward others in a positive manner.³⁵ The second quality οἰκτίρμων, ον, comes from the verb οἰκτεῖρω connected to the Attic spelling οἰκτίρω meaning to show compassion or pity toward someone.³⁶ The point is that believers are committed to a God who is very sensitive to their situation and who pours out generous expressions of compassion on them in their faithfulness to Him. This James wanted his readers to learn from the example of Job.

2. What does the text mean to us today?

What a challenge these verses are to us today! In the fast pace, high pressure modern world patience is often a missing ingredient to daily living. In the western democratic traditions of today, coping with injustices most often takes the form of protest marches, sometime violent in nature. The individual who calmly approaches addressing abuses and injustice, especially as a victim, is usually considered a coward and inferior. What the non-Christian world does not realize is that aggressive responses to injustices is the easy way to unload frustration. It is only following depraved human nature, and becoming more deeply enslaved to it. What takes nerves of steel and a level of confidence in God unknown in the pagan world is to respond to victimization with patient endurance. That kind of approach can only be produced and sustained through God's presence and help with the believer. Standing firm in one's faith when under fire is the expectation of

³⁴I differ sharply with Johnson who argues the causal role for the ὅτι-clause:

As a hoti clause, it could function as a noun clause in apposition to the preceding phrase: "you have seen the purpose/result accomplished by the Lord, that he is rich in compassion and merciful." In this case, both phrases would be the object of "you have seen." It seems better, however, to take the hoti clause as explanatory: the good result accomplished by the Lord reveals his attributes of compassion and mercy.

[Luke Timothy Johnson, vol. 37A, *The Letter of James: A New Translation With Introduction and Commentary*, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 321.]

His arguments for the 'better' alternative are not persuasive. It is not that believers receive blessings because God is merciful and compassionate. Rather, it is that believers' steadfastness opens them up to direct encounter with this divine mercy and compassion, something far more profound and wonderful. Blessings come out of this, but the experiencing of divine mercy and compassion is the more important aspect than what we get. In this we discover more deeply just who our God is.

³⁵**πολὺσπλαγχνος, ον pert. to a very high degree of affection and compassion for someone, sympathetic, compassionate, merciful** (cp. prec. entry; Clem. Alex., Quis Div. Salv. 39, 6; AcThom 119 [Aa II/2 p. 229, 11f]) of God (cp. πολυέλεος Ps 102:8) **Js 5:11**; Hm 4, 3, 5; Hs 5, 7, 4.—M-M. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 850.]

³⁶**οἰκτίρμων, ον** (οἰκτεῖρω; Gorgias, Palam. 32 Blass; Theocr. 15, 75; Anth. Pal. 7, 359, 1; Sb 3923 οἰκτεῖρμων; LXX; TestJud 19:3; JosAs ch. 11 cod. A [p. 54, 7 Bat.]; Anth. Pal. 364) **pert. to being concerned about another's unfortunate state or misery, merciful, compassionate of God** (so almost always LXX and, in addition, always combined w. ἐλεήμων; Did., Gen. 83, 5 οἰκ. θεός; w. ἀγαθός and χρηστός Theoph. Ant. 1, 3 [p. 62, 23]) w. πολὺσπλαγχνος **Js 5:11**. W. εὐεργετικός 1 Cl 23:1. W. ἐλεήμων 60:1.—Of humans also (Memnon Hist. [I B.C./I A.D.]: 434 Fgm. 1, 3, 2 Jac.; Ps 108:12; La 4:10) **Lk 6:36**.—DELG s.v. οἶκτο. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 700.]

